

M 425

TUESDAY APRIL 21, 1963
PLAYED ON MAY 30, 1963

Trudy Bartel
Leo Bartel
Angela Benis
Lotte Karman
Gail Morris
Taylor Morris

Eileen Wright
Lou Castagno
Priscilla Saunders
John Owens
Terry Owens

APRIL 2, 1963 TUESDAY
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What is the difficult thing in work? What is the stumbling block? To translate a thought into an activity? Or clarity of what is involved in work? And a tremendous identification that one has in ordinary life? And, part of that, that there is no strength or real wish to do something else? Is it because of a lack of realization that one is in the kind of condition that one is and that that condition is not really right? Do we see it as something that we, as men, experience and then, because of that, we say, "But this is not a man."

I think each one of us has a different motivation and, at times, each one of us has a different motivation from other times. It is not always the same. It changes. And it changes partly because we change and also because circumstances and conditions change. And, it is almost as if you have to keep on catching yourself. And as if you have to be very clever in trying to find yourself because that what is yourself hides. And then it is a question what really ~~xxxxxxxx~~ tries to catch what? And where am I in such a process? And what is it that I then really see? And what is being seen? And where is this I of myself? Where is this real inner wish? It is really difficult to find it; not only that it is hidden, but it does not want to come to the foreground and something has to force it to bring it to the foreground. And what is that something that again brings something else to the foreground? as of that ought to ~~be~~ operate and which is the master brain, you might say of work.

These are always the difficulties I think which will always be there whenever we try to work and as long as we live. I do not think it will change. I think that all thru our lives we will have that particular kind of problem to face that I is elusive; that it does not want to be seen and that Magnetic Center is too fearful to come to the surface. I think it is a long time that this happens. I do not think it is possible to make any time limit or even to hope that something goes very much quicker than it does. The adjustment has to be made that one keeps on working and that, in working, there is enough satisfaction to get something out of that, regardless of whatever the purpose is that you had in mind originally and that you would like to accomplish; that it is not in the accomplishment or in the reaching that aim, but that work consists in constantly trying and that, with that, knowing that you try and wanting to make something of your life, that in that, you find a satisfaction of real living, because ~~no~~ one will not be able to do away with all the different factors that influence on at any one time as long as we live in a body that walks around on Earth.

It would be a contradiction to think that we, with having to carry the body, could become inhuman or superhuman. And any idea we have regarding ourselves, as far as work is concerned, that we become like God is quite wrong. Or that we are specially chosen or that there is something in us that is not of this world. I think all of these ideas you must dismiss. You have to remember that you are, and that we are all simple human beings, trying to wake up in some way or other and there is absolutely no guarantee or any reason to think that we are specially selected by His Endlessness to carry on His work. All of these things, I believe, are notions. Sometimes they are very satisfactory for oneself to believe that you are like a man from Mars who is really not a human being any more. And that

there are many stories of that kind naturally which, at the time when one tells them, and you almost start to believe them yourself, will surround you with a certain charm so that people will look up to you and say, "Isn't he wonderful." It is stupid because there is absolutely nothing, nothing in ones experience that one could say, "I am God or that God knows me." If I am what I am, then, in that state, in the realization of that am-ness, I will see God. It does not mean I become like Him. I have a relationship then and I am like God; that is, I have then a quality which is similar to God. It does not mean that I am identified with it but I have a realization of life which is of that kind of a quality, as if I have climbed up a vertical line and reached a certain level. But it is not, than only if I make a special effort to wake up. And, by means of that, get in contact with another level of a different height away from me; probably seven different rungs before I reach the possibility of that kind of unity of the Absolute.

It is a very long^{long}/road even in our own terminology, in the terminology of other time measurements it becomes quite impossible to describe it. And even ~~we~~ if we describe it, we do not reach the question of infinity.

So, let's forget about such things. We are just simple and we work. We try to work. We try to keep our feet on the ground. We know how terribly difficult it is, even with your feet on the ground, to have your head in the sky. Still, that is I Am. And, for that reason, there is a possibility that I do not have to walk all the time with my feet on the ground. But that it is sometimes possible that there is a little bit of air between my feet so that I can, at such a time, float. Perhaps that is as good an aim as any. I would almost say the aim could be that I get off the ground. What tasks were there? What kind of work was there? What kind of question?

Gail Morris: My task was to be flexible with Taylor. I found that I was not able to foresee the events before it happened which... I would find myself in the middle of great inflexibility and I would remember that I had a task and I was completely at a loss to do any more than remember that I had a task. What it did for me was not so much at the moment because each time it happened I recalled that I had a task in this area, I was able to see how very often I am inflexible and what areas and there were so many just small things where I found that I... And then I began to wonder and I realized I did not know how to be flexible. It was as if I had drawn a line and I would not cross that as far as I was concerned.

Mr. Nyland: Could you give some specific instances?

Gail: Well, the very first thing that happened and which is the kind of thing that happens frequently. Wednesday morning when I woke up. We had canned pineapple juice for breakfast. And Taylor said he thought we ought to have concentrated orange juice instead, even tho they are both processed. He thought that that was better. And I was thinking about the price and comparing the price of the two ~~was~~ and how much money I had when I bought it. I was making a stand on that and I would not cross over it. And it went on about the food value of the two. And this was the kind of little thing that kept happening.

Mr. Nyland: It is very small, isn't it? But, when you tell him, "Taylor, if you provide with a little bit more money, I will buy..." Why didn't you put it back on him?

Gail: Well, I did. The thing was that I could not stop.

Mr. Nyland: Well, you have to say it once and that is enough. You do not keep on see sawing. But, it is such a small thing, isn't it?

Gail: Yes, and of course there were other things that were....

Mr. Nyland: Does it last long?

Gail: No. Well, it depends on the general mood, how long I carry it with me.

Mr. Nyland: Have you any idea how long?

Gail: Well, the one with the orange juice sort of set me off badly.

Mr. Nyland: How long did it last? When was the last drop of orange juice squeezed out of your system?

Gail: I think after Taylor left --?

Mr. Nyland: Really? As long as that? Really? Taylor, is he here? Did you know this happened? Did you do anything about it?

Taylor: Well, this is a very small thing but it is a kind of a ...

Mr. Nyland: Well, it lasted long enough. It is not so small then.

Taylor: It is a food argument sort of --??? natural state.

Mr. Nyland: Are you a fusspot about food?

Taylor: I suppose so.

Mr. Nyland: Have you any reason to be?

Taylor: I think, Mr. Nyland, that food in the --?-. I think we should get food close to the natural state.

Mr. Nyland: Sure, fine, organic gardening, huh. Who was that? You remember we talked about it once? But you pay twice as much; special kind of chicken, you know, John knows all about that, vegetables, everything, certainly. It is a fad to some extent. To some extent there is truth in it. But all these things are very nice if one can afford it; both in money and in time. And sometimes you have to make an adjustment because you just cannot do it. If you only have a dime, then you do not have fifteen cents. So, maybe that is a consideration that you say, "Well, I am sorry. I would like very much to buy on Fifth Avenue but I only have money for Sixth Avenue". Immediately, when such a statement comes out in the open, it is clear. And if the other person is still a little bit worried about it and still under the influence, why don't you shake hands? You see, Taylor, one has to introduce something out of the ordinary. If you let things go just as they go, they will last just the same way as they always have lasted. But I see something that requires and, perhaps, if I knew that Gail was making a special effort and being more flexible than usual and it would be considered in the nature of a task, I have a certain desire to help her. And also, I realize that if she tries that she does not help for the same reason you would need help when you pursue an aim. In such a case I think one is really a little bit more flexible than usual. And then you must introduce something different. That is, you cannot let it go. Maybe you have to think a little. Maybe you say, "How can I change this now?" Many times such things occur. They happen. They take place. I say something to

someone and it hurts the person. And I bite my tongue and say, "How is it possible that I could have said it? I did not mean it that way." At the same time, there it is. It is out of my mouth before I know it. I did not mean to hurt and apparently it hurt or it is misunderstood. And I try then and say, "I didn't really mean that." Well, the other is by that time so far gone that it is almost impossible to get her back. What can I do now to introduce that? It is as if she is running away and you have to get up and run a little faster and put a little fence there and say, "Wait a minute, wait a minute," or something like that. Maybe at such a time you see it; you see her. There is a little argument. There is a difference of opinion. You say something, she says something. All of a sudden there is, during this period, a certain moment in which you realize what goes on. The first reaction is: There it goes again; there I am again; there she is again." It is the first reaction. But it is a reaction which is very important because at that moment there is maybe a possibility that you can see it and then try to hold on to that what takes place and then, clever enough, you say something that is quite different from the usual. Maybe at such a time you get up. Maybe you walk over to her chair. You put your hands on her shoulders and you say, "Gail, all this for a little bit of orange juice?"

You see Taylor, life is filled with this kind of things every day, which every day takes us. And of which we have more than enough examples. If we want to see them and, particularly at the end of the day, you come to the realization that your life is made up of such small things all added together. And that there are opportunities during the day to introduce something as if again new but different than before; quite different because something else makes it different. It is not you who is engaged in life. It is something else in you who becomes engaged in another kind of a life. And you

now introduce that in ordinary living. Alright Gail? You understand, because the same applies to you. You see, at such a time ~~xxxx~~ do not answer the usual way even if you would say, "There is no money." But if you say, "Taylor, you know," or something like that. I do not know - I do not live your lives, you know, I only live my own and I know very well how necessary it is sometimes, at times, to introduce a little flexibility in a voice or maybe a different kind of an expression or if one all of a sudden wants to look inside of what makes an expression on one's face.

What does one do in such a case really, when an opportunity is there and is given, that I say, "I am in life but at the same time there is something in me that is reminiscent of something else. And I want to hold on to that something else because if I let it go, I will go with it and I drown."

Gail: Mr. Nyland, could I ask you about: last night Taylor was talking to me about the task. It was the first time we talked about it. And I do not what times we was talking about, if it was partly him thinking I was doing my task at a certain time or what, but he felt that I was at certain times holier than thou. I ~~mean~~ mean, I do not know what times he was talking about. But how can we overcome that?

Mr. Nyland: For him to be holier than thou. It is the only way. If he accuses you of that, then he has the responsibility of being like that. He has no right to tell you that you are holier than thou unless he is even holier. So, whenever he tells you, you say, "Alright, so what?" That means, for him, now you become holy. Let him put on that same kind of face that he objects to in you. Let him make an attempt to be like that and, in that attempt, he will wake up. And he will realize that at that time he has no right to tell anything to you about that if you are honest and serious. If, on the other hand, he says, "You are holier than thou", and there is hypocrisy in you, you know it also. One does not continue to argue about such things. It is the state in which you are. It is the state in which he is. Either at the time when the state are so-called discussed, one has a contact or

one has not. If the contact is^{not}/there, there is nothing you can do about it because no words will help. Words lead to further argument. A manifestation will help. And a reminder, by saying, "Alright, you be that."

I think, in general Gail, you can become much more insistant that the other person lives up to what they say. Anyone who has a criticism of someone; if I am criticized I say, "Alright, do what I do." And, I am quite certain, they cannot. Because all they can do is to criticize and it is the cheapest kind of a thing. But, if I criticize someone, that person, in my opinion, is not doing^{the}/right kind of a thing. I am not doing the right kind of a thing by criticizing them but I can only be reminded ~~that~~ if the other person say,s "You do then what I do." Then I lose my criticism. You understand what I mean.

It is the positive attitude that one takes; not to go along with it, not to try to counteract it, not to simply say, "Oh, that is what you say," and so forth and so forth and there is an argument. No, something different. That you do tht, "Alright. Become responsible for that. If you know it so wekk, you do it. If you think you can fix this lamp, go fix it. Do not tell me how to do it." Alright? Try that. Huh Taykor. You are here now... you know, if she starts to work on you. But you work on yourself Taylor.

It would be strange, you know, if, between people who ~~are~~ really understand at least the beginnings of work, if they cannot come to some kind if a understanding inwhich and on the basis of which work ideas could be exchanged. It would be very strange because if it cannot be done, one things that you are a little bit more or a little bit less than the other or one things that perhaps the fôrmluation is not entirely coorect. It is not a question of words. It is a question of behavior." And, in that behavior and the knowledge that the other

person also tries in his or her way, that becomes important. When that is ~~not~~ there, it is not necessary to argue any further. One simply accepts it the way one is and then, in that behavior, it shows. When I am awake, it will show. So, try.

Richard Wachtel: Last week I was guven a task and told to report on it this week. The task was to make an attempt to wake up every time I thought of it, without exception. I made the attemot every time it occurred to me in this past week, to work, I made the attempt. Sometimes I was more successful than others. One specifict time when it occurred to me when I was in bed, ready to go to sleep, I made the attempt but intentionally stopped making the attempt. Outside of that, I made th attempt.

Mr. Nyland: Why did youstop it? Did youwant to fall asleep?

Dick: I wanted to fall asleep and I need to go to sleep. Outside of that I made the attempt as long as I could until I would fall asleep. Sometimes I could hold it longer than other times. This week stands out as an exceptional week. The task stands out as an exceptional task as one other task I had stands out. That task was to use excess energy for the purpose of waking up. After the first two daysx of the task, I found it occurring to me to wake up quite often, much more so than before and it continued at this level until right n ow. It seems to me that I should continue this for one more week and then perhaps, at the end of the week, during next Tuesday, begin to discriminate as to when I shall work, and not make an attempt to wake up by useing the task I ad before, the one...

Mr. Nyland: No, not yet. Do it for one more week, And then let it go.

Dick: ,et it go? I was thinking of letting this task go but then..

Mr. Nyland: No, Continue the same task for only one week and then no more. If you then wake up, youwake up. If youdo not, it is alright. For that one more week, you give yourself a rest.

Dick: I think I have rested too long.

Mr. Nyland: Oh no, you will see. It will not bother you. I will not be here next week. But you can report two weeks from today. I hope to be back. Alright? Good.

Charles Wittenburg: I want to report on the task you gave me last week which was to spend a half hour in the morning, divided into two section; the first 15 minutes I was to relax and not to think of anything only myself or my body or my person. The second 15 minutes I was to go out into the events of the day, visualize them and so forth. This was a very very beneficial task for me because

I was ble to be awake in the day more than I ever have before. It was as if at several mornings, I was doing this, that time seemed to vanish and I was in a now of experience. I was trying to visualize the day and I experienced very, to me, new emotions in my chest, very strange and very beautiful feelings. Sometimes these came later in the day. Once when I was in the subway and the atmosphere of dirt and dust and so forth.

Mr. Nyland: it did not matter. That is good, you know, because this kind of task of course gives one the possibility of becoming looser and looser within oneself and, because of that, different parts of oneself start to function independantly of each other. And a tremendous amount of realization of how rich ones world is at such a time -?-. It is very good for you.

Charles: I also saw that I really saw something that I really always knew before, if you understand what I mean by tht. That I express many negative emotions around the muscles of my mouth and my teeth will clench like that or else I will do this like this. But that is the only tensing of muscles that I could really see when I thought of something that was coming up during the day.

666Nyland: How about your arms?

Charles: Well, I could answer that by saying that the many many times that you have spoken that an emotion is always mirrored in the body, I have never been able to see it.

Mr. Nyland: Oh really? How interesting.

Charles: I think it is probably the hardest thing that I can be even convinced of.

Mr. Nyland: But how about changung it on your face or showing it on your face? Certainly that would be part of your body expressing an emotion, wouldn't it?

Charles: Yes.

Mr. Nyland: taht you agree with. Have youever jealousy? Experienced jealousy?

Chas: Rarely.

Mr. Nyland: Affection? Chas: Yes.

Mr. Nyland: Have you consideration? Chas: Rarely.

Mr. Nyland: Pity? Chas: Rarely.

Mr. Nyland: Joy? Chas: Yes.

Mr. Nyland: Where does the joy express itself if you are joyful?

Chas: I think in my arms doing something like this.

Mr. Nyland: Does your body do something; feel like jumping? Elation, in that way?

Chas: Probably.

Mr. Nyland: Oh, how beautiful - like, you know, as if you extend your arms to Heaven. Can you see yourself do that when you are ~~alone~~ alone and can you make yourself do it when you are alone. And really try to introduce in your life an emotion which you would like to feel, which you do not feel, but you do as if you feel. And you emphasize it by means of your voice. But you have to do it all alone.

Chas: Thank Heavens.

Mr. Nyland: Yes, otherwise you would not do it. But, do it even if, for yourself, you make a fool of yourself. Nobody is going to -?-. Learn it. You know, because, I would not say that you are deficient but it is helpful to have more of that. One does not have to have the ~~the~~ entire gamut of emotions. I think a person is also limited. Not every person can have the same range of emotions. I think that it can improve and one can have much more. But the question of flexibility, of actually feeling and also letting this feeling express itself instead of holding it back; it is a question very often of conditioning. And if one is brought up by not having to show one's feeling or not allowing it or simply criticized for showing it, and a little bit like a Spartan education, you know, that only cannot almost afford or if you do, then you would be killed; something like that. It would become very difficult for such a person to become a little bit more flexible. At the same time, the body is an instrument that can be studied very well as a result or belonging to a feeling. Because I do not know how otherwise I can see my feelings than only in the exceptional moments when I am almost out of breath because I am so happy about things. You know, only excessive feelings I will notice. But I am interested in the gradation of different feelings; and, particularly, since in the English language ~~no~~

there are so many different words which indicate different gradations of concepts, not intellectually, but concepts of a feeling character. There must be something in me that corresponds to that kind of a level. Gladness, happiness, joy, you know. These things, what are they? They are not entirely synonyms. They are covering more or less the same kind of a ground but in different ways and sometimes extending a little bit and sometimes staying back so that another will take over and gradually, out of that, comes the word ecstasy. So, it is something that I know exists as far as the language is concerned. It ought to also exist when it describes an emotion, that an emotional center or a feeling has to be able to do this. When it is expressed, my means of seeing it is in my body. Only, partly I do not express it; partly I am not aware that such a thing takes place.

Chas: Mr. Nyland, may I say that I think in my life I have had strong feelings at times. Usually, though, it is like seeing the solution to something; that is, someone turns on a light.

Mr. Nyland: Right. But you have never studied that particular state in which you are in then. Of course you know feelings. When you have an engine brrrrr, with a sound that is being ~~rearranged~~ revved up, as it were, you know, It is a wonderful thing. You told me one about noise in the street when you open a window. There is something that goes thru you which certainly excites you. But you have never looked at it from the standpoint of studying or rather becoming aware of the state of your body. You have only described it as something: Yes, wonderful. This way, it goes just a little further as an expression to become aware of. And, when one becomes aware of it, you see there is a whole chain that belongs together from the beginning of how an emotion is aroused; sometimes because of a word or a sound reaching me in my head, from my head going down to my feelings, from my feeling going to my body. It is interesting to study this, to see it really and to put

yourself under such influence. Do that this week. To see how many different kind of feeling you can actually express as far as the effect on your body is concerned. I am sure there are many more contractions of your muscles than you know about. Many.

Chas; Shall I go on with the other task?

Mr. Nyland: I think it is a very good task for another week & Charles, not longer.

Chas; And also I should go thru this feeling thing.

Mr. Nyland: Yes, I would do that when you are in the second part of that task.

Chas; Invent feelings in other words and not dwell on the events of the day.

Mr. Nyland : Not necessarily because you will make the day anyhow. But, you will make the day richer. And during the day you will be looking for the possibility of also being effected emotionally. It will loosen up a tremendous amount in one. You will see.

May Ripps: I want to report on the task you gave me to do three times during the week. To walk very briskly when I got out of the subway on the way to the office, to walk very briskly and, as I take one step, to see ahead of myself and see my other foot before I take the other step. -?-

Mr. Nyland: To see the movement.

May: to see the movement. Well, the first day I started out and it was a very strange experience. I started to walk very briskly and in an unaccustomed way. But what happened was that I went, as I described it, bang, ~~bang~~ bang, bang down the street.

Mr. Nyland: Like a dragona.

May: Like a what?

Mr. Nyland: Like a dragona.

May; I felt like an automaton, wound up. And that went on until I got to the office. I felt at one point because the result was that I just got very wound up in walking and sensing and walking and seeing ahead so that, when I got to the office, I was very very exhilarated from this experience and my whole day was -?-. And it was a wonderful exercise physically.

Mr. Nyland: Were you awake?

May: Well, I was bubbling over that day physically. I think when I called you and you asked me if I was aware, I was unsure. I would

say I was more awake that day but it was very much of a physical experience.

Mr. Nyland: It is alright. There was no objection, was there?

May: No, no, I enjoyed it.

Mr. Nyland: How was the next day?

May: Well, the next time I tried it was Friday morning. I skipped Thursday and tried it on Friday. I was a bad beginning because I did some funny things on the way to work. I got on the wrong train which I have never done before. I went past my station and I started to come back. And I got out at a different station on Madison Avenue and 54 Street instead of Fifth Avenue and 47 St. So, that threw me. And I was very much annoyed. And I felt kind of dopey when I got up that day anyhow. And this on top of it. I just did not like it and I thought well, that is the end of that, I am not even going to be able to do the task. I am not even going to try if I cannot do it properly. And I was getting wound up in one of my... in one of those things. So, I thought, Oh, hell, ~~it~~ I will try it anyway. It won't kill me if I make the attempt. So, I made ~~the~~ another attempt and you had told me to practise a little the day before, maybe to slow up a little. So, I did slow up a little but still going quite fast. I lost myself many times trying to take a step. I did recall a couple of times I had a kind of sensation of kind of floating free. -?-. Most of the time I was just carried away -?- of walking. But I got a little bit more of a feel of something that day. So, my next plan ...

Mr. Nyland: How was the day after?

May: I thought about it and the effort of having brought myself out of a state where I would have sunk and turned it around and making it something else. The day was different and I felt a little more -?-.

Mr. Nyland: Good, it was good for that, wasn't it? You were happy about that; that something like that could happen.

May: Yes, it was interesting to see how it could be changed when I decided to put in a little extra exertion.

Mr. Nyland: That is right. You see, one must realize that in ordinary life certain things take place according to a certain process and that mechanically it is set to run for a certain length of time. And, if nothing is done about it, it will take that form and it will go automatically ~~xxxx~~ in a certain way, almost predetermined. But, as soon as you introduce some other element, you ~~have~~ change every relationship and the possibility of shortening or of really deepening or eliminating even certain conditions which other wise will continue; it is amazing how one can, at such

a time, change it.

May: I was very happy about it because I thought -?-

Mr. Nyland: It is very ~~interest~~ necessary to see this because that, for the next time, will give you a real wish to do something. You know, as we go along, we find out more and more that it is more and more difficult and that we have to bring inammunition of a different kind in order to continue, let along the possibility of progress and going further. The maintenance of ones own level regarding work is already a difficult one because it requires more and more attention. And therefore, when I try to find how can I do this and that, I am always looking for the possibility of such things that I know have helped me. And when they have helped me and I can afterwards refer to it and say, "But that helped me", or "that was a case which I remember very well when it was possible for me." I am then changed in my attitude towards wishing to work. If I have something onwhich I can base my statements, my experience has taught me that such and such a thing is possible for me, I havehope. If I do not, if I do not see that or if I have never had an experience, sometimes it can be like a new adventure. Sometimes I have no desire.

We are very stupid people. We only have desire for a few things and we go around in circles in such desire and most of it has to do with the satisfaction of the wishes of the body. But, whne it comes to a real something that I say, "I have a desire to grow up, and a desire to live my life, a desire to understabd the essential being of myself, a desire for real evolution," I have very little of that. And I have to make it all the time and go against diffiaulties in life in order to make it because such -?-friction. Now, what will we do? Try it again.

May:--?? try to make eaxh step firm as I could and if -?- I got a little more of a leeing of what I was trying to do. After a while

it seemd to go quite easy and I though how could it be. There must be something wrong because it is -?- But, not very long, just a little while.

Mr. Nyland: One become suspicious. Will we continue it for another week?

May: Three times? I will try. -?- my mind takes over.

Mr. Nyland: I do not know how the mind can take over. I

May: I mean...

Mr. Nyland: I do not think so because it is too much activity connected with it. I do not think your mind will take over. Your mind will simply direct it. And, as a result of the little change or much of a change of that kind of behavior, I think you will wake up. You will see yourself in many instances and you will be reminded. So, let's do it again for another week. Alright. Not longer than that. Just another week. You cannot report on it next week so let it go. Alright.

Alice Watson: You told me in order to hieghten awareness, self-awareness, that I should speak aloud when I am alone and I tried it. And I found it difficult to think of things to say so I read aloud instead.

Mr. Nyland: Read out of a book.

Alice: I read from All and Eeverything. I could do that well and I could hear my voice practically a lot. But, at times, I found myself trying to analyze the thing, hunting for the verb in the long sentences.

Mr. Nyland: Do not take too difficult a thing.

Alice: Well, I took the Horse and the Carriage.

Mr. Nyland: Which is alright.

Alice: And then over the weeked, I had a very difficult weekend. I had a quest who had become ill, quite shickingly ill and she was with me. We wnt to bed rather early and I thought it would be nice if we got in bed and read to ourselves. But she wasn't able to hold reading material and she wanted to read this article so I read it to her from a magazine. It was a magazine article. But I thought that would be an excellent chance to work, which I did. And she left me Sunday afternoon. I was invited to a family occasion whcih was a very difficult thing for me to attend. One of my brtoehrs whom I respect but I do not agree with him in religion and this would be a religious occassion. His son was joining the

church and it was a baptismal service. And I had always hated that service when I was a child.

Mr. Nyland: Why?

Alice: I do not know. So, I felt well, I would go and I would be perfectly awake as much as I can be. And then some people came back to the house afterwards. Really, the service was really quite a nice service and it was done with dignity and I was working on myself every minute in the service.

Mr. Nyland: Did they know that?

Alice: Oh no, I mean just being awake. Seeing myself there and trying to be as awake as possible. I was impressed with their sincerity. I managed to behave gracefully all the day but it was not easy.

Mr. Nyland: No, I am sure it was not easy but it was a good thing. And also, when you have the intention of seeing how much can I remain awake, knowing that it is difficult circumstances when you go into it, the attitude that one has towards it is much more positive. And the result can then be in accordance with that kind of positivity. It is very often a question of how do I want to meet life. If I can see that life is an opportunity for me, at that time I am not at all down. I will continue. But if I start to sit down with how difficult it is, how I suffer and all that, I am lost. And I cannot get out of it like this unless someone else gives me a kick. So, before it starts, if I intentionally go in a certain direction and I want to use it for a certain purpose, I very often can.

Alice: Well, this was the first time it really worked for me.

Mr. Nyland: Continue with hearing your voice. Recite some poetry.

Alice: I could do that.

Mr. Nyland: Yes, I am sure.

Alice: I have some dramatic material at home.

Mr. Nyland: Fine. Alright? Drama.

Andrew DaSilva: May I have a task please.

Mr. Nyland: Yes Andrew. What are you doing during the day now?
Are you working in any particular place?

Andrew: No.

Mr. Nyland: You are waiting until you hear?

Andrew: Yes, but I am also spending my time doing things for myself.

Mr. Nyland: That is what I wanted to know. What are you doing?

Andrew: Well, I am doing a little sculpturing.

Mr. Nyland: Good, good, In clay or is in stone?

Andrew: Plastacine.

Mr. Nyland: You have to mold it with your hands?

Andrew: Yes and a tool.

Mr. Nyland: can you sense your hands when you do this?

Andrew: I do not know if I can distinguish between sensing my hand and feeling my hand.

Mr. Nyland: No, the question of touch is a little different. Touch is almost inbetween sensing and feeling. You come to it quite easily if, before you touch ~~xxxx~~ any particular object, you hold up before you touch it and then touch it. And then, as you touch it, you have a sensation in your finger. The feeling is in the approach of how you will approach it. The actual sensation is in the touch then of that, your finger with the material. Try that.

Andrew: Stop before I...

Mr. Nyland: Yes. Just stop before and then go and then, as you touch that the sensation which you then have in your fingers, especially if you want to mold it, you keep moving. It is very much like when one gives a massage to someone. There is a great advantage for the person who conducts the massage instead of the person who gets massaged.

Andrew: -?- being aware of your fingers while you do it so that

you would not hurt the person.

Mr. Nyland: Well, no. In massage you do it for a definite purpose in order to loosen up muscles. But, it also works both ways. It works for the person whose muscles are being loosened and it works for the masseur who is actually active himself and for him to receive sensations while he moves his fingers. In the same way, regarding an inanimate object which you mold, you can have exactly the same sensation for yourself as present to yourself, seeing yourself do this in a certain way, directed by your head.

Andrew: And being aware of my...

Mr. Nyland: You will be aware. Sensation or sensing, when it is done correctly always will wake a person up. When it is pure, you see, when it is free from feeling, when it is free, or, rather impartial, it will always produce a state of awareness. That is why sensing is such a wonderful thing. Try that Andrew.

Mary Wittenburg: I want to report on my task of relaxing for 15 minutes every day. It has been going better however I have not.. This morning I almost relaxed completely but then a thought came. I tried not to become...

Mr. Nyland: You cannot help it.

Mary: I know it but I... Then I tried for a little while longer and then I stopped and walked around the room.

Mr. Nyland: Did you try it again afterwards?

Mary: I did but...

Mr. Nyland: But it didn't work. You have to wait probably a couple of hours before you might try it again.

Mary: Yes, yes. But I did this week, but, as I told you, the wish was very small. Whenever I thought about it, I worked and I had some good moments.

Mr. Nyland: And how was your sleeping?

Mary: Well, I have, of course, been looking for a job so it was... it wasn't too bad. -?- like the time when I spoke to you.

Mr. Nyland: Good, so you do not feel sorry for yourself because

that will upset ly. Alright.

Mary: Shall I continue.

Mr. Nyland: Continue again for another week. It is a very useful one. And, if it does not work, like with a thought coming in, forget it and do it two or three hours later if you possibly ca. Alright,

John Owens: I would like to report on the task I had from a month ago: to pick a task for myself, try it with all of myself for a week, then let it go, then try for another week, then let it go. I really, I tried to bring as much of myself as I could to the task and maintain it but I found that I could not really hang on the intensity that I went into the task with.

Mr. Nyland: What were you doing?

John: Well, I wanted to pick a very simple task, one that I thought I would have an opportunity to do without fail every morning. And that was to brush my teeth. So, I sat down before and I collected. And then I did the task and I decided I would do it in a different way rather than my habitual way.

Mr. Nyland: You brushed your teeth?

Hohn: I tried like this because I usually go like this.

Mr. Nyland: Did you wake up?

Gohn: I woke up before and I tried to maintain a state of awareness while I did it.

Mr. Nyland: Now, the difference in doing it, didn't that put you to sleep?

John: No, I think it helped. There was a great variation in quality from one day to the next. And I was surprized one day when I really made excuses not to do it and I felt very badly about it and I still do.

Mr. Nyland: It is interesting, isn't it?

John: That I was like that.

Mr. Nyland: You didn't realize you were like that.

John: That I would make excuses for myself.

Mr. Nyland: How do you think it happened that you made the excuse?

John: I don't really know.

Mr. Nyland: It would be interesting to find out how it comes. Why does one have an excuse. The question of time; you have to do something else.

John: It was not that. I could have made time for it.

Mr. Nyland: Lack of interest?

John: At the time it might have been that.

Mr. Nyland: You see, when you find yourself like that, not a thought that predominates, but a lack of thought, then I think it is possible to introduce something else. When a thought predominates, like in the case with Mary, it is not use. But, if it is a lack of thought or a lack of a wish, you can do something else. You can sit down and say, "Here, read." "My body does not want to do this, it will do something else. Also you can say, "Walk", also, "I do physical exercises; bend, stretch over." You see, your body is not used to have a master. It is on its own and has done alright. But it has to acknowledge something that is now superior and that will tell the body what to do. And that has to be strong enough so that you say, "Now you brush your teeth." And then, when there is an excuse, you say, "Nix, nix, I brush my teeth. I brush my teeth."

So, I build up in myself something of a different kind by making my body also submissive to whatever I tell it to do. Ten minutes I sit and read. I walk up and down. I relax, I collect myself. I become active in regard to that. And then I say, "Alright, now you are active. Now you brush your teeth." Find the excuse why it is, you see. Maybe you were sleepy. Maybe you were a little tired. Almost any kind of a thing. A thought may have come into your mind that simply prevents it. Little things disturb me, you know, and you cannot go after them and say, "Don't; don't be here." You have to detour. You have to set up a parallel line, parallel to the ordinary road. Alright. What else happened? Did you limit yourself only to the brushing of the teeth?

John: Well, that is what I set my task for. I found that, well, that ~~is~~ always has been the way I have approached work in the past, to set myself a task.

Mr. Nyland: Good. What did you do for the rest of the day?

John: I sat quiet for about fifteen to twenty minutes in the morning. I usually pick some task during the day to try. I set myself appointed times. I try to pick someone to speak to and hear my voice and to be awake.

Mr. Nyland: Was this all in one day Johnny?

John: Every day, yes.

Mr. Nyland: every day all of this?

John: Yes.

Mr. Nyland: Give me today. What did you do today?

John: I picked a time at 12:30.

Mr. Nyland: No, between the brushing of the teeth and...

John: No, today was my week when I didn't do that.

Mr. Nyland: Now, tell me when did you do it?

John: Well, I picked one particular thing, brushing my teeth. I did this the first week and the -?- week and skipped this week.

Mr. Nyland: I see. Let's start with the last week when you did all these activities, after the brushing the teeth. It may be difficult to recall it, but, in a general way, I am sure you can. when did you happen to think again about the task?

John: I thought about it every day.

Mr. Nyland: yes, I know, but that you were going to do this or that? How often did you plan the task ahead of time?

John: I do that every morning regardless.

Mr. Nyland: I know, but tell me about one of these days.

John: I can tell you about today.

Mr. Nyland: No, today was the off week.

John: But I did these tasks anyway, regardless. I only picked brushing the teeth task for one particular week.

Mr. Nyland: Okay. Now, today, did you brush your teeth?

John: No today was...

Mr. Nyland: When did the first task start today?

John: This morning, after I shaved.

Mr. Nyland: Good, what was the task?

John: I sat quiet. I collect. I sense. I do the breathing exercise. Then I plan some things during the day for myself, after having done the exercises.

Mr. Nyland: What did you plan?

John: I planned at 12:30 and 4:00 to wake up. I planned to say good morning to three people in the office. I did it. At 12:30 I woke up. At 4:00 I forgot completely.

Mr. Nyland: At 4:00 you forgot? Was there any possibility of waking up during the morning because you got there, let's say, at 9:00. Till 12:00 you said good morning and that was the end of the attempt?

John: No, when the thought comes, I try.

Mr. Nyland: How often did it come? Approximately.

John: I had quite along time when I was at the computer that I was able to sit quiet, the program was running, and I could be quiet with myself.

Mr. Nyland: I am not so interested in the being quiet. I am interested in being awake when you do certain things.

John: With my work I am almost never awake.

Mr. Nyland: I see. That is what I want to know. I can see it; I can see the difficulty, of course, you see. But that is what I would like to see as a picture because now, if 12:30 is the one time you want to wake up; alright, I am awake. Well, ~~alright~~ alright, I am awake. So, that is that. Then 3:30. I have nothing to do inbetween. And I do not plan my day correctly. Or if I, during the afternoon, I wake up then I want to make something of it. You see, one becomes a little bit lethargic. Even if it has a few things in it related to work, it is not alive enough. And that is the thing you have to introduce. Now, if you can introduce it by having your own task, it is fine, good. But if you do not have it, then you have to have something else that says, "Wait a minute, wait a minute Johnny; that time, that time, that time, remember, remember, remember"; by linking it up during the day with something that actually will be like an alarm clock. Alright?

Now, how can we make it? I leave it up to you. You can fix something for yourself. But it has to be much more spread over the whole day instead of a few things. And not collecting - active. Very much like May. Stamping is a wonderful thing for you.

John: I found that I go up and down stairs about five or six times during the day. I did that for a while. That was helpful.

Mr. Nyland : Good, good, alright. When you walk to the computer before you start...who was that, your friend? You remember, talking to it. Does he do it?

John: I do not think so.

Mr. Nyland: Will you do it?

John: I will try.

Mr. Nyland: Good, good, if you can allow it; is anyone around?

John: I can shut the door.

Mr. Nyland: Then talk aloud and hear your voice. Whisper to it. But wake up. Alright? Good. You understand what I mean. It is a question of introducing more forms of life in a day which, otherwise, might be quite glum. This way I really feel that I am alive. I want to do something about my life in general. I do not want to call it conscious as yet. I want to get out of a certain state. I want to have something that - ah, how wonderful it is. By having this, I gradually will get towards my life an idea that perhaps that kind of a state can be changed into an inner condition. So that instead of the outer manifestations which I make now as if, I start to live inside as something that is there, constantly boiling over and at times can come out; at times does not come out. Then I become what I want to be. I hope you see that picture. I use my outside manifestation which are not at all conscious, but they are different from usual. I use them for the purpose of becoming aware within myself. And with the building up of something within myself that becomes more real, I do not worry about my manifestation because they will conform to the state in which I am.

And I will then be whatever is required. If I want to talk to the computer, I talk from inside out. I say hello. Alright? Good Johnny.

Connie Ashby: I had spoken to you -?- insitting quietly for outside circumstances I can comply with it. For myself, making myself follow a line of thought or pursue in a quiet thinking way, any inside way, nothing. And you said yo bring it up and that you would link it up with a task for me.

Mr. Nyland: How much time do you have during the day that you can read?

Connie: If I am careful about planning it, I can ~~xxx~~ get an hour most days.

Mr. Nyland: for five minufes atcertain times and anohter five minutes and another five minutes at different times during the day that you catually take that time off and let the rest go. You simply, you know you have to do. Of course, you will go back to it. Let's say in the midst of washing the dishes. You cannot do it so eaasilly ~~xxx~~ in the midst of dressing the children. You know, but there are certain activities, I am quite certain, in making the bed, that you can sit on the edge of the bed even if it is unmade. For five minutes read then. Read aloud. I would prefer All and Everything. After five minutes, you put the book down and say, "Alrigh, I do it again in another hour. " Spread it over the day.

Connie: ??

Mr. Nyland: That is right. Take that time off. Yes, it will break your day up quite a but and very finny how it does that, And how usually we do not of course. We finish what we are doing. This way, youdon't. You finish it but much later and put a little larding in it, as it were, with the reading matter. Alright? If it is not too difficult, do it every day. If it is, every otger. For one week. After that, don't. But it ought to produce in you much more of a desire of really waning to do something about yourself.

Robert Viespi: Should I do my task for this week?

Mr. Nyland: it is the second week that you will do it?

Robert: I have onlydone it for one week.

Mr. Nyland: Yes, yes Robert continue with it for one more week. How did it work out?

Robert: very weel except the days were very good, very full. There was a lot of work. ~~When~~ When it came to writing, this was difficult. I was able to be awake and conscious when I was writing also. And it helped me a great deal for the next day^{en}. The only thingg was that I do not know how to write but I didn't let it become a problem.

Mr. Nyland: That is right, You ~~xxxxxx~~ do not have to wrtie beautiful ~~xxxx~~ prose you know. It does not matter.

Robert: The other thingx is I seem to find it difficult to recall all the incidents of all the periods. I could recall some, 3 or 4 or 5 or a half dozen but...

Mr. nyland: it is enough, It is enough Do not worry about the ~~xxxx~~ rest. If you had a retentive memory , it would be a different thing. No, it is quite alright. Uontinue for another week. And do not make it too elaborate as far as the writing is concerned. It is not necessary. It is for nobody. It is only for yourself. But particularly, of course, the activity in doing it and seeing youfself, your level, your level of being aware will have to be a little higher. Alright. Another week.

Walter Kingstone: I wanted to tell you an experience which I had to day which had to do with my being away from home for quite a long while, and which showed me one thing which had to do with a task which you gave me already a long time agd, and which should be on of the main tasks but I still cannot do it. To see how I am carried away with my daily normal tasks and how I forget about the -?- which I know. Now I want to find out wheteher I can use this experience for this purpose because as I worked when I was away -?- I tried different kind of work in different kind of -?-. And when I came here I had come in a normal routine. Now the interesting part was when ~~at~~ this morning, I mixed up up. I was indentified with both at the same time. And I did not know if I was in Europe or in what continent I really was.

Mr. Nyland: When did you come back?

Walter: I came back last week.

Mr. Nyland: You were here already a couple of days.

Walter: Yes. It showed me naturally -?- very clear to my mind how much I am identified with what I am doing because I cannot even forget when I am asleep and when I wake up it really occupies my mind so very strongly. Well, that happens; I realize it. But can I use it for any kind of task.

Mr. Nyland: How strong is it and how long does it last? This morning for instance?

Walter: When I woke up in the morning, it took me about 20 minutes.

Mr. Nyland: As long as that?

Walter: I didn't know. I had to force myself to understand where I am.

Mr. Nyland: That I can see but that is a long time.

Walter: But I was not sure of myself where I was for quite a time. And that showed me how much I am identified with what I am doing.

Mr. Nyland: When you stand, at the time when you get out of bed, and you stand with your head down, you stand straight and you look with your eyes at your toes. And then try, with your eyes, as you are still straight, to go up your legs to your face, as if you see your face. Try that. It will bring you immediately back to where ever you are by having yourself and your thought will be constantly on this. And then, when you open your eyes you will know where you are.

Walter: May I say this? The idea was really not so much that I am out of it. I am -?- whether I can use this kind of mixed up feeling for a definite purpose.

Mr. Nyland: No, this way you will use it.

Walter: ???

Mr. Nyland: No. You will see that in doing this, you will be on a different kind of level and then with that, you will much more of an attitude towards yourself behaving in a certain way since you have collected yourself early in the morning with yourself. Try it for one week and then let me know. I am sure you will find interesting results from it. But you have to do it quite intentionally,, really honestly.

Trudy Bartel: The experience I had Saturday afternoon in Brewster was of such intensity and long lasting as I have never experienced it before. It was hard work I did during the afternoon. It was complete in every way. Never before have I been with myself for such a long time. Every instant was clear. You spoke before about sensing; how I sensed the logs I piled up by seeing them first, getting ready to touch them, lifting them up, seeing my body, what muscles I used. That held on for the whole time. It was an experience of simultaneity as I have never had before. I used muscles I have not used for a while. I used tools I have never used before or I have not used on a long time. I think it was for about three hours. I did not feel a trace of muscle soreness the next day.

Mr. Nyland: Good.

Trudy: May I say one more thing? Now, of course, I thought about it afterwards very much. And it seemed now the way I started the work was the thing. I started with a responsibility of doing, of course, as well as I could but foremost of being while I -?-. No other responsibility weighed on my shoulders and that made the great difference from any task I do during my day when I feel a load of responsibility on my shoulders.

Mr. Nyland: Yes, you see it is that question of unity. If that is there when one says, "To be all there", all three centers in whatever ~~xx~~ one does, then one has a being. And it is that being which is subject to an entirely different set of laws. And, because of that, not only that the muscles are being used, they are not on that level. They are directed from another place. And because of that being which is there, everything falls in line and one has an experience of an entity, even if you go into the component parts in using the three centers for whatever purpose. They are directed from another place. And one changes one's life at such a time to a life of a different level belonging to being, and no tiredness, nothing. It is wonderful. It is wonderful and particularly if that is the way one does a task. And this applies not only to this kind of thing but to any task, if I really can do it right. If I cannot do it right, I must not do the task. That is, if there is a little doubt and I force myself to do a task, it is not a task. I must approach a task with a real wish that I want to do it. and I have to be very clear why I want to

do it. And then, when I have that, the task will have quite a definite result that is unforeseen. It is good Trudy. It is good there was an opportunity. Now to make in ordinary life now, huh? Trudy To be able to leave the heaviness outside, and let the lighter quality in right to begin with.

Mr. Nyland: It is a question of being. One starts out with it, stays with it and ends up with it. And, in that state, there is nothing of ordinary life that can come and even take it away. The difficulty is of maintaining it. That produces a level. If I am on that level and I have maintained myself on that level, I can then remain in the presence of a ~~xxx~~ taste, of an activity, of any kind of a thing, directed from that level, from that essential being. And everything is a result from that, as if everything falls in place. And it is not and there are no more contradictions. There is only one thing: One sees ones body active.

John Holland: Is it alright to speak about something that you spoke of last Wednesday or would you prefer to keep that separate?

Mr. Nyland: We talked about it last Wednesday?

Joan: Yes, you spoke about something...

Mr. Nyland: Mention it. It may be quite alright.

Joan: Just before you made your opening remarks, I had made up my mind to stop taking a pill that I have been taking every morning since I was about 14. ?-? It is a dextroamphetamine and it kills my appetite. And then you opened up with being very vehemently against drugs. You said even an excess of coffee was too much. So, it made what might have been something that was just a day or two, it made it like a promise that I had to keep to you that I -?- The first day that I didn't take my pill when I went to work, I woke up during the day. I didn't make the effort to wake up but I woke up. For instance, the words that I heard coming out of my mouth were alien to me. The sound was not the one I usually hear. It wasn't clipped. It didn't have that I am doing you a favor tone or I really have something that is much more important to do than what I am doing now. That is one of the things that woke me up because I didn't feel that way. I whole day I did not feel driven that I must get this done and I must get that done. The people that I work with noticed this change. I found office girls doing favors for me that had openly resented me. They were adding up figures for me, collecting my orders for me, thing that I really had to chase myself to do before.

Mr. Nyland: How was the next day?

Joan: This has been going on since then.

Mr. Nyland: How about the pills in the morning?

Joan: I am not talking them. I am getting -?- since you one Tuesday evening practically drew me a picture of what it means to wake up and I realized by your explanation that I was not waking up when I thought I was. I have confused as to what it is. I have tried to command myself, "I will not wake up." I cannot. I do not understand why I can't seem to do it because I do not know whether I do it or not. But I cannot relate to what I am doing. I don't know. So with this, with the awareness that something different was going on, I did say, "I will now wake up." I just tried to say, "Well, now I am going to listen to myself when I start with a new customer." And I have been doing that. The accidental ~~xxx~~ -?- it is like a light going on.

Mr. Nyland: Yes, but you know, it is not...

Joan: That is not waking up but it is the other waking up.

Mr. Nyland: It is an interesting experience that may be due to a variety of different factors. But now let's keep our feet on the ground. There are, let's say, twenty forms of behavior that I can become aware of. And we will try now one for each day. Tone of voice is only one. During one day you will listen to your voice, wherever it is, whatever you do, whoever you talk to. Alright? The next day, you will study, that is, become aware of your facial expression. How your face is when you meet people, when you are by yourself, when you read, when you .. almost any kind of a form of manifestation in which your face of course has an expression on it of some kind. Alright? The third day, movement. That is, you walk, you do this, you sit, whatever maybe tensions in your arms or legs, whatever it is, you have a certain activity that you become aware of. The fourth day, posture. That is, how you stand in front of others when you try to sell them this or ~~when you start~~ ~~xxxxxxx~~ explain certain things or when you are thoughtful or when you start to sit down or even when sit at a desk or when you sit in the subway. All of that implies a posture of some kind. The next day, gestures, the movements you make with your

arms particularly. How you are in your hands and how they are, expressive or not expressive, it does not matter. One becomes aware of then. Alright? The sixth day, muscular tension. I am tense with my muscles ~~part~~ practically all day long in different parts of my body. I become aware of it, the tensions, the tightening up, wherever it may be, I am aware of that. The seventh day, circulation of the blood with breathing. I become aware of my breathing and also the blood circulation which at times I can really sense flowing thru me. It is not easy. That is why I link it up with air. When I breathe I can become very much aware of my blood circulation. If I cannot do it, I am ~~xan~~ always see my pulse -?- my blood is there. I know it but I can also in that way sense it and become aware of it. Alright?

There are seven days. You see, for a whole week. It comprises the totality of manifestations as personality. And the awareness simply means that I am accepting the way it is and simply seeing it and seeing it impartially. So, you see, it ~~is~~ is not so much a question whatever happens to me afterwards, during that period and however kind people are to me and whatever I start out with this, without a pill. All of that simply means I have something to work with. And someone else may be acknowledging it, fine, very good.

But today my voice; tomorrow something else. You see, you make much more of a certain direction in yourself that you have an activity towards which you would like to become impartial and aware of. And it will give you much more the difficulties that are involved in that wanting to become aware. And then ~~it~~ it will be work. What is it that I cannot do when I want to be aware of my voice and just a little later and a little later again and in between I do not hear it? This ~~is~~ I start to question. What is it

in me that makes me unable to do certain things: when I say I am going to do: I will be aware, and I cannot continue to be aware at all. This question of honesty has to come in. Alright? It is a good, big task.

Joan: It is great.

Mr. Nyland: Yes, it is very good, It is almost a fundamental task.

Joan: Would you mind very much going thru it again and let me write it down?

Mr. Nyland: It does not matter so much if you want to have the regular sequence. It does not matter so much. I said, "Voice, facial expression, movement, posture, gesture, tension of the muscles and breathing with blood circulation."

Now we will stop. Who has their hand up? Dainne, next time, You had your hand up also. Next time, Alright? Next time will be two weeks from today if my place gets in on time. We will have the meeting here at the same time, 8:30. If, for some reason or other, I am detained, I will try to let someone know. The very fact that I do not appear is probably indication enough; then I am sorry and you have to do something else.

Next week as you know, there will be also meetings regularly, you can listen to the Boston tape. That is one of the tapes from Boston which you have never heard and which will be run off under the management of who? Terry probably? No? Rhoda? Who was it? Wesley? Who was going to be responsible for it? Wesley and Carl of course but he has ~~at~~ to be --. Alright? Good, that will be next week. And the same applies to Wednesday and there will be another Boston tape. So at least you have a little different way of how do you look at work from Boston, according to the Bostonian air.

But, in any event, I hope you can work. Two weeks, it is a long time, Make up your mind that you really want to do something and be quite serious and honest. Wake up as often as you can. Try not to forget. Do your best. Something can happen if you really want it to, But you must want it all the time really. And, regarding that, do not put any water in the wine. Just make it as concentrated as you ~~may~~ can be. It will not burn you. It will not hurt you. You will get results. You will get results to the extent that you have a real wish. And, if you can wake up, if even for a short time, the time that then, at such moments, you can see and overlook the landscape of yourself. I am sure you will find in it a ~~great~~ great deal of satisfaction even ~~if~~ for one moment. And then you will continue again because work is not satisfaction of seeing what you have done but it is the aspiration towards that what you are going to do. So, I hope you work. I hope, two weeks from today, we will see each other again. Good luck. Good success. Good night.

J. WALTER THOMPSON COMPANY

brief, concise, some detail, detailed

BOOK

SECTION

PART

PAGE

SUBJECT:

Page 11 My task was to be flexible with Taylor. I found that I was not able to foresee the events before it happened, which--- I would find myself in the middle of great inflexibility and I would remember that I had a task and I was completely at a loss to do any more than remember that I had a task. What it did for me was not so much at the moment because each time it happened I recalled that I had a task in this area, I was able to see how very often I am inflexible and what areas and there were so many just small things where I found that I--- And then I began to wonder and I realized I did not know how to be flexible. I was as if I had drawn a line and I would not cross that as far as I was concerned. (brief)

Well, the very first thing that happened and which is the kind of thing that happens frequently. Wednesday morning when I woke up. We had canned pineapple juice for breakfast. And Taylor said we ought to have concentrated orange juice instead even though they are both processed. He thought that that was better and I was thinking about the price and comparing the price of the two and how much money I had when I bought it. I was making a stand on that and would not cross over it. And it went on about the food value of the two and this was the kind of little thing that kept happening. (brief exchange)

I think, Mr. Nyland, that food in the--? I think we should get food close to the natural state. (Detailed) about flexibility

Mr. Nyland, could ask you about. Last night Taylor was talking to me about the task. It was the first we talked about it. And I do not know what times he was talking about, if it was partly him thinking I was doing my task at a certain time or what but he felt that I was at certain times holier than thou. I mean, I do not know what times he was talking about.

BOOK

SECTION

PART

PAGE

SUBJECT:

(cont.) about. But how do we overcome that? (Detailed)

Last week I was given a task and told to report on it this week. The task was to make an attempt to wake up every time I thought of it, without exception. I made the attempt everytime it occurred to me in this past week, to work, I made the attempt. Sometimes I was more successful than others. One specific time when it occurred to me when I was in bed, ready to go to sleep, I made the attempt but unintentionally stopped making the attempt. Outside of that, I make the attempt. (brief)

I wanted to fall asleep and I need to go to sleep. Outside of that I made the attempt as long as I could until I would fall asleep.

Sometimes I could hold it longer than other times. This week stands out as an exceptional week. The task stands out as an exceptional task as no other task I had stands out. That task was to use excess energy for the purpose of waking up. After the first two days of the task I found it occurring to me to wake up quite often, much more so than before and it continued at this level until now. It seems to me that I should continue this for one more week, during next Tuesday, begin to discriminate as to when I shall work, and not make an attempt to wake up by using the task I had before, the one o.o. (brief)

I want to report on the task you gave me last week which was to spend a half hour in the morning, divided into two sections; the first 15 minutes I was to relax and not to think of anything only myself or my body or my person. The second 15 minutes I was to go out into the events of the day, visualize them and so forth. This was a very beneficial task for me because I was able to be awake in the day more than I ever have before. It was as if at several mornings, I was doing this, that time seemed to vanish and I was in a new experience. I was trying to visualize the day and I experienced very, to me, new emotions in my chest, very strange and very beautiful feelings. Sometimes these came later in the day. Once when I was in the subway and the atmosphere of dirt and dust and so forth. (concise)

BOOK

SECTION

PART

PAGE

SUBJECT:

- I also saw that I really saw something that I really always know before, if you understand what I mean by that. That express many negative emotions around the muscles of my mouth and my teeth will clench like that or else I will do this like this. But that is the only tensing of my muscles that could really see when I thought of something that was coming up during the day. (brief)
- I think answer that by saying that the many many times that you have spoken that an emotion is always mirrored in the body, I have never been able to see it. (brief) exchange
 - I think in my arm doing something like this (some detail) emotions
 - Mr. Nyland, may I say that I think in my life I have had strong feelings at times. Usually, though, it is like seeing the solution to something; that is, someone turns on a light. (some detail)
- I want to report on the task you gave me to do three times during the week. To walk very brusky and, as I take one step, to see ahead of myself and see my other foot before I take the other step -? - To see the movement. Well the first day I started out and it was a very strange experience. I started to walk very brusky and in an unaccustomed way. But what happened was that I went, as I described it, bang, bang, bang down the street. - I felt like an out motor, wound up. And that went on until I got to the office. I felt at one point because the result was that I just got very wound up in walking and sensing and walking and seeing ahead so that, when I got to the office, I was very very exhilarated from this experience and my whole day was -? -. And it was a wonderful exercise physically. Well I was budding over that day physically I think when I called you and you asked me if I was aware, I was unsure. I would say I was more awake that day but it was very much of a physical experience. (some)
- Well the next time I tried it was Friday morning. I skipped Thursday and tried it on Friday. It was a bad